



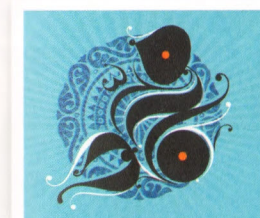
وَأَنزَلْنَا إِلَيْنَا خُلُقَ عَظِيمٍ

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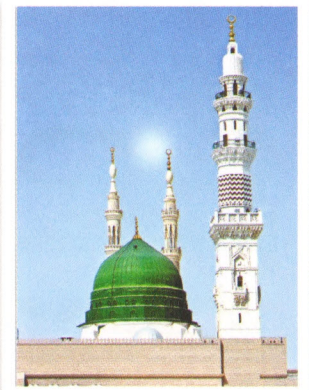


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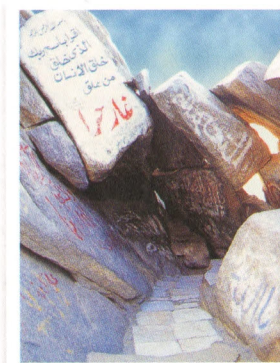


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وَأَنزَلْنَاكَ عَلَىٰ خَلْقٍ عَظِيمٍ

The Seerah of the Prophet ﷺ is an everlasting topic. The Muslims are never fed up with its fragrance. It has been a topic for writing since centuries and it will be a topic for writing till the Day of Judgment. Every author shows his love and affection for the Messenger of Allah ﷺ in his own style and he tries to highlight every aspect of his ﷺ life. No doubt, thousands of books have been written on the Seerah of the Messenger ﷺ in different languages from the ancient.

## Publisher's Note



Every aspect of his noble life has been highlighted. The Seerah writers have brought to writing every corner of his life. As regards the character and behaviour of the Messenger of Allah ﷺ, it is enough to say that Allah Almighty said in the Qur'an:

وَأَنزَلْنَاكَ عَلَىٰ خَلْقٍ عَظِيمٍ

"And verily, you (O Muhammad ﷺ) are on an exalted standard of character." (Al-Qalam: 4)

Dear Readers! Character contains a large meaning. It is a collection of all good qualities. If we collect all the good qualities of all the people of the world, we will see that the Messenger of Allah ﷺ have all those qualities with a high standard.

Remember! Whenever you want to know about the ethical values of a person or a nation, see the way they behave towards their companions, relatives, friends, family members, neighbors and even towards their opponents. Moral code is always considered first. As far as Prophet Muhammad's qualities are concerned, he was educated by Allah Himself in such a way that made him most well-mannered person in the world.

A lot of information you may find about the Seerah of the Prophet ﷺ in the Quran and the books of early Islamic history. When I started perusing different biographies of the Prophet ﷺ and wanted to collect events in view of his natural affability, I thereupon, found out more than a good number of events that could be a reliable source of guidance for the seekers.

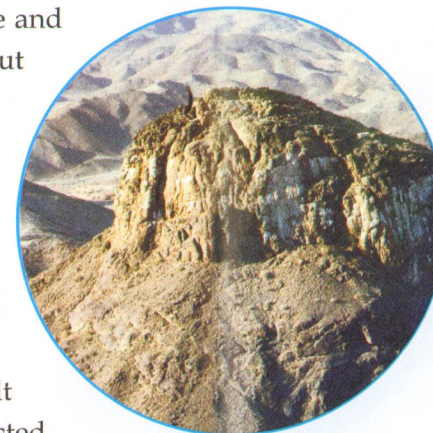
I for a good many times tried to look about a single volume that covers maximum events concerning the Prophet's ethical conduct. While studying Islamic history and consulting scholars, specialists in the Seerah of Prophet Mohammad ﷺ, I found out that there is no single book covering all the events. So taking into consideration the results of my investigation, I with the help of my Lord, made my mind up to bring together as many as possible events from the biography of the Prophet ﷺ that explain his affability and morality, and then present it to the people in simple, easily



# ALLAH WILL NEVER FORSAKE THE LIKES OF YOU

The great Lady Khadijah رضي الله عنها was the first woman to enjoy the honour of being married to the Prophet ﷺ and for that reason she is referred to in my book as the First Lady. She was intelligent, understanding and a person of sound opinion who was married to the Prophet for fifteen years before his call to Prophethood. At the time of their marriage, the Prophet ﷺ was aged twenty-five years, which is to say that he was in the prime of his youth.

This outstanding lady was a wife and friend to the Prophet ﷺ throughout all of his affairs, the good and the bad, and she knew and understood him inwardly and outwardly. The crown of prophethood was placed on his head when Jibreel عليه السلام first came to him whilst he was engaging in meditation in the cave of Hira', which was a terribly difficult encounter for him. Jibreel instructed Muhammad ﷺ, saying: "Read!"



Jabal-e-Noor

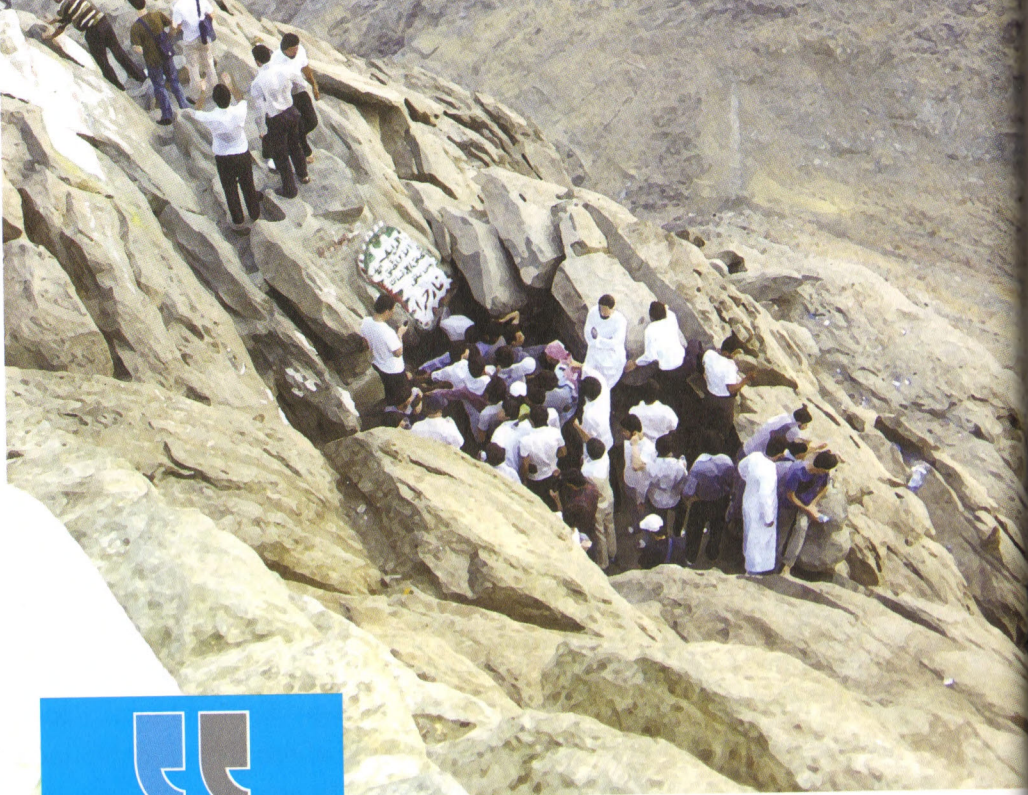
Muhammad said: "I replied: 'I cannot read'. So he took hold of me and squeezed me until I could not bear it. He then let go of me and said: 'Read!' I replied: 'I cannot read'. He therefore took hold of me and squeezed me a second time until I could not bear it and then he let go of me. He instructed me again: 'Read!' I said: 'I cannot read', upon which he took hold of me for the third time and then let go of me. With that he recited:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤﴾

"Read! In the Name of your Lord, Who has created (all that exists); \* Has







*"I replied: 'I cannot read'. So he took hold of me and squeezed me until I could not bear it.*

created man from a clot (a piece of thick coagulated blood); \* Read! And your Lord is the Most Generous, \* Who has taught (the writings) by the pen, \* Has taught man that which he knew not" (al-'Alaq, 96:1-5).

With the revelation of these verses, the Angel ﷉ did not only squeeze Muhammad ﷺ once but three times and as a result he felt much pain and exhaustion to the point of being afflicted with immense fear. 'A'ishah said:

"The Prophet ﷺ went straight home to his wife after receiving those verses of revelation with his heart still pounding. Khadijah

welcomed him home in her usual manner, upon which he said to her:

(زَمِّلُونِي..... زَمِّلُونِي) 'Cover me, cover me'."

The Prophet's body was trembling and he remained covered by a cloak

until his fear subsided. He then re-told the whole story to Khadijah who listened to every word.

Khadijah's intelligence and insight are demonstrated on this occasion. At the time when the Prophet ﷺ told her that he feared for himself, she reassured him with the finest words of reassurance whereby she said:

(كَلَّا وَاللَّهِ! مَا يُخْزِيكَ اللَّهُ أَبَدًا)

"Do not worry. Allah would never humiliate you, for you are good to your relatives, you are true to your word, you help those who are in need, you support the weak, you feed the guest and you answer the call of those who are in distress!"

In this manner, Khadijah pointed out the greatest and most important traits in a person's character.

It should be born in mind that even the Prophet's staunchest enemies did not affiliate him with lies and treachery, as the people of Makkah were aware of and acknowledge his praiseworthy character so much so that he was attributed the name *al-Amin* ("the Trustworthy One"). Thus they would say: "*Al-Amin* has come, *as-Sadiq* ("the Honest One") has come", which the disbelievers could not deny immediately after his call to prophethood. This is testified to in the Qur'an in the words:

﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾

"We know indeed the grief which their words cause you (O Muhammad): it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the wrong-doers deny" (al-An'am, 6:33).



*it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the wrong-doers deny.*

1 Sahih al-Bukhari: Hadith no. 3; and Sahih Muslim: Hadith no. 160.





# The Prophet's ﷺ Forgiveness of Those who Attempted to Kill Him

Shortly after the Messenger of Allah ﷺ had forgiven whoever had plotted to kill him, the battle of Badr took place on the 17<sup>th</sup> of the holy month of Ramadan in the 2<sup>nd</sup> year of the Hijrah. Allah, the Sublime, delivered victory to the Muslims over the Quraysh whilst the people of Makkah waited anxiously to hear of the outcome of the battle. The people of Quraysh had been speculating in the courtyard of the Holy Sanctuary for hours and the first to arrive in Makkah al-Mukarramah as the first bearer the bad news of their defeat was al-Haysaman bin 'Abdullah al-Khuza'i who had personally taken part in the fighting. Upon dismounting his camel in the courtyard of Allah's House, the people flocked towards him and enquired: "What news do you have? What was the outcome of the battle?" He said: "You ask about what happened. 'Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Abu al-Hakm bin Hisham, Umayyah bin Khalaf (and other notables who he mentioned by name) have all been killed and the Muslims have taken many of the Quraysh captive".



When he began to enumerate the notables of Quraysh, Safwan bin Umayyah bin Khalaf who was sitting inside the *Hatim* (a portion of the Ka'abah) said: "By Allah, if this man is in the right mind, ask him about what happened to me". So they said: "What happened to Safwan bin Umayyah?" He replied: "That is he, sitting in the *Hatim*, and by Allah, I saw his father and his brother when they were killed". With that, the Quraysh's defeat had been established and a feeling of anguish and grief pervaded every household.

Just a few days after the Quraysh's defeat had been declared, Safwan bin Umayyah, who was a reputed arms merchant and one of the wealthiest men in Makkah, and his paternal cousin, 'Umayr bin Wahab, who was an evil and bloodthirsty devil in the form of a man, were sitting in the *Hateem* and discussing the situation. Safwan, who was furious and outraged over the death of his father and brother at the hands of the Muslims, said: "Life is not worth living after Badr. I wished there was some way, in which I could take my revenge". "I have a fool-proof

plan to assassinate the prophet," said Umayr, "but I have a large debt and my children are still small". "I will pay your debt and treat your children as my children till my death", said Safwan. "What is your plan?" he asked. 'Umayr began: "I know that Mohammad does not keep any personal bodyguards. I will



A historical well at Badr

”

*Life is not worth living after Badr. I wished there was some way, in which I could take my revenge.*



Every time I saw them both,

# My Eyes Shed Tears

The Messenger of Allah ﷺ loved children in a manner that was exemplary of his superior character. He would take time to hug, kiss and talk to them, especially to his grandchildren who he would visit at their homes, as he would also do with his other relatives and Companions in the early hours of the day.

Abu Hurayrah ؓ narrated the following story:

“One day, I was sitting in the Prophet’s Mosque and as the sun began to shine, the Messenger took my hand and signalled to walk, upon which I walked with him. The Messenger of Allah headed towards the house of Fatimah az-Zahra’ ؓ who in those days lived next to the marketplace of the Bani Qainuqa’, east of the Prophet’s Mosque. We passed by the market in silence and then the Messenger of Allah ﷺ entered the market, glanced around and then came back out. I next walked with him until we arrived at the house of Fatimah az-Zahra’. He then sat in the courtyard and said three times: **أَيْنَ لُحْمٌ؟** ‘Where is the small child?’ He was calling for his grandson, Hasan ؓ. Fatimah ؓ was on the other side getting Hasan ready and because we realised that she was bathing and dressing him, the Messenger of Allah ﷺ and I left after a short while.

After sitting down in the Mosque, the Messenger ﷺ said three times: ‘Where is the small child?’ A little later, Hasan turned up in a hurry and around his neck he was wearing a necklace (of beads). Upon seeing his grandson, the Messenger of Allah welcomed him with open arms. He then put him on his lap, hugged him, kissed him and pressed him to his chest. Hasan put his hands in the Messenger of Allah’s beard and began to play with it as the Messenger of Allah kissed him. He then said:

اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَجِبْهُ وَأَحِبَّ مَنْ يُحِبُّهُ

‘O Allah! Verily, I love him, so please love him and those who love him.’<sup>13</sup> He made this supplication for him three times.”

Abu Hurayrah ؓ neither forgot this display of love between grandfather and grandson nor the supplication that the Messenger of Allah ﷺ made for Hasan. In fact Abu Hurayrah contemplated on it and implemented it so much so that he is reported to have said: “I never saw Hasan except that my eyes would fill up with tears”,<sup>14</sup> which was on account of his deep love for him.

O my dear brother and sister, these were the benevolent characteristics of our Messenger, our Teacher, our Leader and our Guide ﷺ who would make affectionate displays of love to his grandchildren despite being occupied with his divine mission. It is said that on one occasion, the Messenger of Allah kissed Hasan ؓ while the chief of the Bani Tamim, Al-Aqra’ bin Habis was present in the sitting. Al-Aqra’ was a Bedouin chief who had submitted to Islam with the Conquest of Makkah. He fought in the battles of Hunayn and Ta’if and it is said that the Messenger ﷺ gave him one hundred camels out of the war booty. Bedouin chiefs were harsh and tough and so when al-Aqra’ saw the Messenger of Allah ﷺ kiss his grandson, he said: “I have ten children and have never kissed any one of them”. The Messenger cast a look at him and said: “Whoever is not merciful to others will not be treated mercifully”.<sup>15</sup>

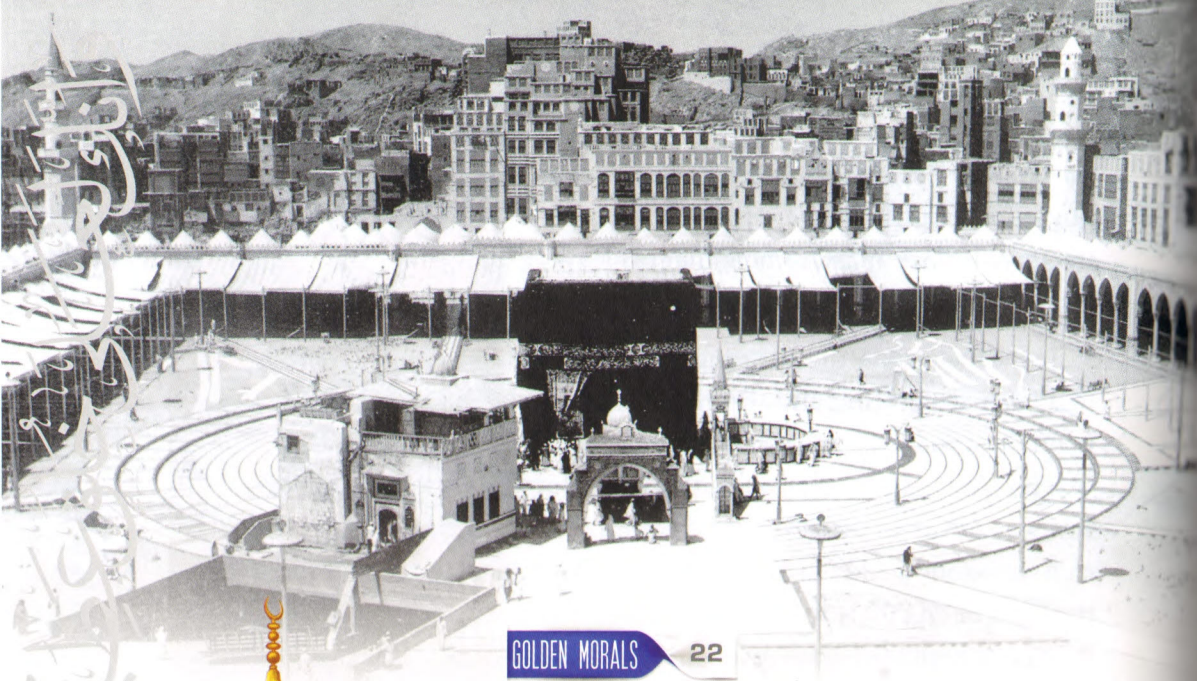
O Noble Readers! Not only was the Noble Prophet ﷺ merciful and compassionate towards adults but more so towards children.

13 *Sahih al-Bukhari*, hadith no. 5884.

14 *Musnad al-Bazzar*: (14/303); hadith no. 8155.

15 *Sahih al-Bukhari*, hadith no: 5997; *Sahih Muslim*, hadith: 2318.





GOLDEN MORALS

22

## The Messenger of Mercy on the Day of The Conquest of Makkah

It was the wish of the Prophet's heart ﷺ that the conquest of Makkah would be achieved without fighting the Quraysh, since he did not want to spill blood under any circumstances. The Messenger ﷺ wanted Abu Sufyan to stand in a place from where he would witness the Muslim armies cross into Makkah, and in fact Abu Sufyan, along with Abbas, were standing in a nook in the mountain.

The reason for this was because the Messenger ﷺ wanted to impose psychological warfare on the Quraysh by way of showing Abu Sufyan how organised and well equipped the Muslim armies were. The wish of the Messenger ﷺ was fulfilled when Abu Sufyan witnessed the Muslim army and realised then that the Quraysh were in no way capable of resisting this army.

Abu Sufyan and 'Abbas stood above the valley and below it the Muslim army crossed with all its might and glory. As the caravans, each bearing their own banner, passed through, Abu Sufyan asked:

"Who are they?" 'Abbas answered: "They are the so-and-so tribe". With each caravan, Abu Sufyan would say: "What is with them? They add no value to this war". Then when the regiment of Khalid bin Walid, consisting of some nine-hundred to one thousand soldiers, Abu Sufyan became perplexed and confused.

Also on that day, the banner of the Ansar was carried by Sa'ad bin Ubadah who upon seeing Abu Sufyan because roused and agitated, since he was the commander of all the past wars. Fervently, Sa'ad shouted to him: "Today is the day of the great battle and today the Ka'abah will become permissible".

As 'Abbas saw another army, he said: "This is the army of the *Muhajirun* (Emigrants) and the *Ansar* (Helpers)". Among them was the Messenger of Allah ﷺ and when Abu Sufyan saw him, he shouted to him: "Do you not know, O Muhammad, what Sa'ad bin 'Ubadah said?" He then repeated what Sa'ad had said about it being **الْيَوْمُ يَوْمُ الْمَلْحَمَةِ، الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ**

"the day of the great fight". In response, the Messenger of Allah ﷺ said:





وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

وَإِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ

مُحَمَّدٌ رَّسُولُ اللَّهِ

GOLDEN MORALS

54

## Verily, he is a Messenger who aids the distressed

With the struggle between the Messenger of Allah ﷺ and the Quraysh at its most intense, the atmosphere in Makkah al-Mukaramah was not favourable for Muslims at all. Muslims had become oppressed all around and the persecution propagated by the leaders of the Quraysh had reached its climax to the point that they would restrict whoever they wanted, beat whoever they wanted and deprive the rights of whoever they wanted. The chief of all this persecution was the infamous Abu Jahl who would wrong people, plunder their wealth and possessions, and callously deny people of their basic rights.

It was in this situation that an Arashi man (from the region of Arash in the Yemen) arrived in Makkah on a camel, which Abu Jahl subsequently bought from him. Having sold to Abu Jahl for the last price, the Arashi

man was still waiting to be paid several days later until eventually he asked Abu Jahl: "When will I receive my money?" Abu Jahl said to him: "Wait a few more days", but a few days later Abu Jahl had still not paid him. This went on and so every time the man asked for his money, Abu Jahl would put it off.

It was the custom of the chiefs of the Quraysh that when the Sun was raised high they would go out of their houses and head to the Sacred House of Allah. The House of Forum (*Dar an-Nadwah*) was situated just north of the Ka'abah and it was there that the chiefs would gather. The case of the Arashi and Abu Jahl had reached the committee and so one day when the Sun was high, the Arashi entreated to them, saying: "O leaders of Quraysh! Who among you will pay me what I am rightfully owed by Abu al-Hakm bin Hisham? Verily, I am a traveller and he bought my camel from me but he is now depriving me of my right. Who amongst you will help me by obtaining what is mine from him?"

The Arashi continued to seek their help but they remained silent, since Abu al-Hakm – who had been nicknamed Abu al-Jahl by the Messenger of Allah ﷺ was the most powerful man in Makkah. Who would dare to question him? Who would contemplate demanding something from him?

Suddenly, one of those leaders of the Quraysh who was sat in the committee had a wicked thought when he saw Muhammad ﷺ from across the courtyard. Mockingly the Qurayshi pointed at him and said to the Arashi: "Do you want somebody to speak to Abu al-Hakm and assist you in demanding your right?" The Arashi replied in the affirmative and so the Qurayshi said to him: "I have found that person for you. Go to him (i.e. the Prophet ﷺ, for he can do that for you".

Hence, the Arashi man went to the Messenger of Allah ﷺ and informed him of the injustice done to him, entreating: "Help me to retrieve my right from him".

”

*Come with  
me to Abu  
Jahl now  
and I shall  
obtain your  
right from  
him...*



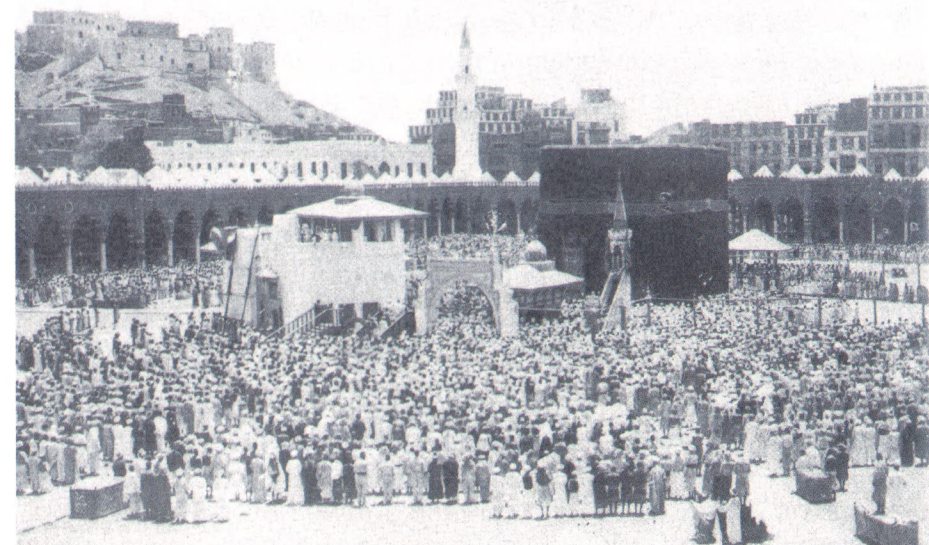


# Honouring Trusts in the Hardest Times

One of the weightiest traits of a good character is the ability to uphold a trust and therefore if one wants to know what a person's personal standing is with society then it is necessary to first look at the person's ability to uphold a trust and how the person acts in his or her dealings. In that sense, Makkan society attributed the name 'al-Amin' ('the Trustworthy One') to Muhammad ﷺ even before his mission. The fact that his contemporaries described him with the trait of trustworthiness implicates the rarity of this trait in those around him. Indeed, the Messenger of Allah embodied this trait and advocated it to the extent that upholding a trust constituted one of the basic tenets his Community was to adopt upon embracing Islam, whereby a Muslim is required to be *amin* (trustworthy).

Dear beloved Reader, is it not surprising that the Quraysh of Makkah, who were unscrupulous enemies of the Messenger of Allah ﷺ who wanted him dead by any means, still entrusted him with their trusts? Now that is certainly a strange contradiction on the part of the people of Quraysh! The man who they are trying to harm, who they accuse of being a sorcerer, a liar and a mad man concerning his claim to prophethood, is nevertheless entrusted to maintain their trusts! Does this not prove that they could not find anybody else more honest and reliable than the Messenger ﷺ? Thus they trusted him with their money as a safe-keeper along with whatever else they held dear and important.

The people of Makkah did not complain about or question the trustworthiness of the Messenger ﷺ; that was not the reason for their disbelief. The reality of the matter was that they were afflicted with pride



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